

114 the Caraja -- from the 'Irewêhê, ' who, I take it, are the
 173 Javahe, 'Ijewêhê' in Caraja. Near the Javahe village of
 174 Imõnci I was shown a Tapirapé cemetery. The Javahe tra-
 dition there is that they lived in the same village with the
 Tapirapé, and I was shown the site" [cited in English].

174 Considering that the inhabitants of Tampiltsua bury the
 764 dead inside the house in which they lived before death, it is
 proper to inquire whether the Tapirapé also used this burial
 method when they were living with the Javahe, in which
 case the "cemetery" seen by Lipkind must have been the
 remnants of a village, or whether these representatives of the
 Tupi tribe proceeded in completely different fashion, per-
 forming, like the Karajá, the so-called "secondary burial,"
 that is to say, burying the corpse in a cemetery, then ex-
 huming the bones after the flesh had putrefied and laying them
 in large urns which were again buried at a common place.

114 Lipkind adds in the same letter: "You may be interested
 174 to know that in the innermost Javahe villages there are some
 174 distinctly Tapirapé types, short stature, lighter coloring, face-
 174 cast. My camarada Antonio Pereira, who was not aware of
 my preoccupation with Tapirapé relations, noticed it and
 pointed out the resemblance" [cited in English]. [Ed., the
 last half of p. 124 and most of p. 125 are omitted.]

[98:125] To conclude, it may be said with Cunha Mattos
 174 that the Tapirapé were on Bananal Island "occasionally,"
 that is to say, that certain groups of their tribe were there
 transitorily and probably over 100 years ago. The presence
 of "Tapirapé types" among the Javahe may also be explained
 by the numerous Tapirapé women "imported" by the Karajá.

173 In any case, the inhabitants of Tampiltsua knew nothing
 823 of ancestral migrations toward the east, such as those, for
 example, of the Guaraní who kept searching for the [98:126]
 "land without evil" (cf. Nimuenda-Jú 1 and Métraux 1 and 3).
 As far as I was able to ascertain, the Tapirapé were ignorant
 of the existence of the sea. They did not even recall being
 told about it by the Whites or by the Karajá. Apparently,
 there was no reference to the ocean in the tribal traditions
 either.

The Tapirapé knew of a great river to the west, however,
 which they called pananá-chingohó or chingohó. It is possible

142 Krause (2, 405) noted the same differences in the Tapirapé women and boys whom he encountered among the Karajá. He gives (*ibid.*, 180) the average height of the Karajá as 166 centimeters for the southern group and 160-62 centimeters for the northern group.

141 The height of the Tapirapé varies, as a rule, between 150 and 160 centimeters. Kamairá, the tallest, who was but 170 centimeters tall, stood out among them quite strikingly. The average height of the Kayapó, who are also taller than the Tapirapé, is 165.7 centimeters (Krause, *ibid.*, 370).

In all the above-mentioned tribes, the women are considerably shorter than the men.

142 The physical appearance of the Tapirapé, like that of many Brazilian tribes, reveals two different types. It is true that in the majority of cases these two types are mixed to a greater or lesser extent, but they are nevertheless clearly distinguishable. One is a slender type with fine features, represented, for example, by Kamairahó (Photos. 51 and 52), Urukumy (Photo. 53), and Mareromnyó (Photo. 3), and the other a thicker type with a coarser face, such as Vannomanhó [105:78] (Photo. 63) and Ipayva (Photos. 32 and 60). If these types had originated from ethnic stratification, the former one would have made up the upper layer, for it is not only numerically superior but also peculiar to chiefs and their close relatives. This type unquestionably has Tupí characteristics, while the other one may perhaps be related to the Kayapó as described by Krause (*ibid.*), or to other Gê peoples.

144 The somatic characteristics I designate as Tupí and peculiar to the Tapirapé are the short and slender figure, the aquiline nose, and a greater resemblance to Europeans in facial features and overall appearance than is found in other Indians. [Ed., the last two paragraphs on p. 78 and the first half of p. 79 are omitted.]

[105:79] The so-called aquiline nose, which appears in many Tupí tribes, is also found among the Tapirapé (Photo. 1). Tenivuháua is a good example of this (Photo. 55). This Tupí nose differs from the Gê type not only in its convex bridge, but sometimes also in its lower width. [Ed., the remainder of p. 79 and the first half of p. 8 are omitted.]

142 [106:80] Many Tapirapé bear a greater resemblance to Europeans in face and overall appearance than other Indians do. This should not be taken to mean that their "European characteristics"